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The American Friend

Old Series
Vol. XXXIII. No. 38

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New Series
Vol. XIV. No. 38

Things New and Old

D. ELTON TRUEBLOOD

A Comparison

WM. C. ALLEN

Great Conference in China

RUFUS M. JONES

Summer Institute in Cuba

MERLE L. DAVIS

Iowa and Ohio Yearly Meetings

ON THE HORIZON OF THE CHRISTIAN CHURCH

CENTENNIAL OF THE CHRISTIAN ADVOCATE

A contemporary religious journal, *The Christian Advocate* of New York City, is celebrating its one hundredth anniversary. The issue for September 9 was a Centennial number, a splendid double number containing unusual features considered appropriate to the occasion. The first part offers a glimpse of the city of New York as it was when the paper became one of its institutions, and a statistical summary of the Christian churches in America in the early nineteenth century. Following the editorial is the Centennial Hymn written by John Greenleaf Whittier for the opening of the International Exhibition in Philadelphia, May 10, 1876. The second part is the commemorative section, and is devoted to the history of the paper, its editors and the publishing agents of the Methodist Book Concern. It is profusely illustrated and the cover page carries a splendid picture of the founder of Methodism under which is the now famous quotation of the sainted John Wesley: "I look upon all the world as my parish." We congratulate the New York *Christian Advocate* on attaining its one hundredth birthday anniversary, for its good work in "the era done," and commend it for the worthy manner in which it has undertaken to celebrate the auspicious occasion.

TENDENCIES IN AMERICAN CHURCH LIFE

The three most significant tendencies in contemporary American church life, writes Dr. S. Parkes Cadman in an article contributed to the *Spectator* of London, are first, that the American churches are grappling courageously with great social and international questions. Throughout the country influential voices are declaring from the pulpit and in ecclesiastical assemblies that the organized group life of society is to be subject to the rule of Christ no less than the life of the individual. The realization of the fact that, if the churches are to mold effectively public opinion on vital issues they must act far more unitedly than has hitherto been the case, has led to the second notable trend in American religious life, which is the progress of cooperation among the churches. The rise of the Federal Council of Churches in America, a federation of twenty-eight evangelical bodies, comprising a communicant membership of more than twenty millions is the most conspicuous example. Its growing influence and the increasing recognition of its usefulness mean that the American churches are definitely committed to a policy of the closest cooperation. "The rising tide of interest in behalf of world peace is perhaps the most notable evidence of the way in which our Protestant forces are moving unitedly forward to face new responsibilities. It is the judgment of close observers of the political situation that no single factor has counted for more in the final decision of the United States government to enter the world court than the persistent and united activity of the churches in behalf of this step. There is a leavening consciousness abroad that Protestantism has in the past too easily surrendered to the state concerning major questions which, while superficially political, are really moral questions. The divided state of Protestantism has been especially responsible for its having so nearly abdicated this strategic field. The knitting up of its isolated forces into something like a unified whole will mean much in regaining a moral autonomy for the churches in all ranges of human activity." A return to weightier emphasis on the inner life to counterbalance the "altogether too much dependence upon legislation for securing human betterment" is noted as the third great tendency in American church life today. "We have learned that it is impossible to get golden conduct out of leaden motives."

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PROSPECTS OF ENGLISH METHODIST UNION

Recent news from England is favorable to the prospects for union among the Methodist Churches there. The Wesleyan Methodists are the predominant party. The Primitive Methodists have long been in favor of union and the United Methodists, as before, gave a large majority in favor of union at their recent Conference. But only two-thirds of the Wesleyan Church had declared itself in favor of the principle of union. Accordingly the action of the Conference of the Wesleyan Methodist Church, which met in York during the week of July 11, was awaited with some anxiety. After a long and earnest debate a vote was taken on the question on July 15, and the Conference carried a resolution in favor of the union of the three Churches, and recommending to the May Synods, as provisional legislation, the proposed scheme of union drawn up by the United Committee.

PIONEER RELIGIOUS EDUCATOR HONORED

Dr. Jesse Lyman Hurlbut, of Orange, New Jersey, is practically the only survivor of the group which, under the leadership of Bishop John H. Vincent, founded the Chautauqua movement. He was for years one of the outstanding leaders in all advance movements in religious education in this country but, unfortunately, the condition of his health kept him absent from Chautauqua this year for the first time since its founding in 1874. On Recognition Day, however, a bronze bust was unveiled of this noted pioneer religious educator at Chautauqua, New York, the address at the unveiling being made by Dr. Frederick P. Keppel, president of the Carnegie Foundation.

WILL STUDY CONDITIONS IN NEAR EAST

The newly appointed representative of the Federal Council of Churches, Dr. W. W. Peet, sailed recently for his new post in Athens. A luncheon was given in his honor before his departure by a number of prominent churchmen interested in the near east. He was accompanied by Dr. F. B. Carruthers, professor of religious education in Occidental College, who will make a study of the educational problem in the near east and report his findings to the Near East Relief.

THE AMERICAN FRIEND

AUTHORIZED BY THE FIVE YEARS MEETING OF FRIENDS IN AMERICA

WALTER C. WOODWARD, Editor

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EDITORIAL

Out of the Doldrums— One Way Street

AS usual at this time of the year, our united benevolent work is in the doldrums, financially. Following the rather spirited effort which closed the fiscal year quite successfully, the church generally settled back into an extended period of financial inactivity. As a result, as shown by the united benevolence figures published last week, the contributions made by the Yearly Meetings since April 1 have been pitifully meager and inadequate. One-half the year has passed, in which time hardly one-sixth of the needs have been met. We are confident this does not mean that the church does not expect to support the work at least as liberally as in the past. It does reflect a very unfortunate habit, unfortunate both for the givers and for the work. It is not right for the work to languish and suffer, for the workers to be nervously harrassed or for the Boards to have to borrow large sums of money—all on account of deferred payments. And because it is not right, those who contribute in this unsatisfactory way, and yes, unchristian way, cannot get the blessing from their giving that should be theirs.

What we Friends are actually doing is this: We are saying that although we are in the habit of meeting our material obligations with measurable regularity, we do not choose to assume any such responsibility for so meeting our spiritual obligations. They may await our pleasure indefinitely regardless of the sad consequences. In short, we calmly arrogate to ourselves the right to suspend payments on our obligations toward our missionary and other benevolent work. Whether we are frank enough to admit it or not, we doubtless feel very much as did the man who admitted that he owed as great an obligation to the Lord as he did to the man who sold him an automobile, but the Lord wasn't pressing him so hard!

Right here, however, we wish to voice a note of encouragement and hope. There is increasing evidence that the Lord *is* pressing us to recognize his claims to more prompt and regular remembrance of his work. The conscience of the church is being stirred in the matter. Local meetings here and there are instructing their treasurers to remit definite amounts monthly for the united benevolences, even if it is necessary to borrow to do so. Quarterly Meetings are becoming exercised over the question and are recommending such action to their subordinate meetings. And now comes Iowa Yearly Meeting authorizing the regular payment of its accepted obligation month by month. This is fine and heartening. There is but one way out of our financial doldrums and this is it—the sense of serious spiritual obligation demonstrated by regular, systematic contributions. Once this new system of payment becomes general, we have traveled far on the road to spiritual independence in our great task of kingdom extension.

Here's to Nathan Eckstein— Most Useful Citizen!

SIMON pure, Anglo-Saxon Americanism, so vociferiously proclaimed by the one hundred percenters, has been receiving some severe jolts of late. Gertrude Ederle, the girl conqueror of the English Channel, so widely acclaimed as the American swimming champion, is of German parentage. Mrs. Corson, the young American matron who duplicated the feat a fortnight later, is a Danish woman. Our newly crowned ladies national tennis champion, Molla Burjstedt Mallory, is a Scandinavian. And so down the list we could go to show how international we are becoming in our athletic relationships which test our physical prowess. In connection with Miss Ederle's achievement it is pointed out how thoroughly an international event it was: an American girl of German family swam from France to England and was enthusiastically acclaimed by representatives of all four nations. It is increasingly hard to maintain the fiction of Anglo-Saxon supremacy, even, in physical fitness.

But this is not the only field in which light is breaking through. We read of an interesting contest recently conducted in Seattle in which a loving cup was awarded to the citizen who had rendered during the past year the most useful service to the city. A jury of twelve citizens was selected to make the award and they were representative people about town of the Rotarian and Kiwanian type of American go-getters. Whom did they choose as their "Most Useful Citizen?" A Jew born in Germany in the person of one Nathan Eckstein!

First among the services credited to Mr. Eckstein in connection with the award was that rendered through his chairmanship of the Community Fund. This appeals to us as significant. It means that it was because of his service to others that he was given the loving cup attesting his city's appreciation. We may prate all we will about the importance of color or creed, race or nation, but when people get right down to raw realities, it is the man who best loves his neighbor and proves that love by serving him, who is most honored by his community. If there is to be any supremacy, Anglo-Saxon or what not, it must be this kind and no other. This is the kind of supremacy Jesus exalted, and it must be good enough for us; rather, we must be good enough to recognize and practice this Christian standard of primacy: He that would be first, let him become as one who serves.

Things New and Old

BY D. ELTON TRUEBLOOD

"Every scribe who hath been made a disciple to the kingdom of heaven is like unto a man, who bringeth forth out of his treasure things new and old." Matt. 13:51.

NOW that the great excitement in the Fundamentalist-Modernist controversy is waning, we are able to consider the question more dispassionately, and therefore more understandingly and helpfully. Many were greatly disturbed a year or two ago over certain matters of faith and some continue to be disturbed. It is the time now for a frank consideration of some of the underlying issues involved.

The popular stand is that of a refusal to be labelled. On all sides we hear numberless persons affirm hurriedly that they are neither Fundamentalists nor Modernists. Part of this tendency is probably due to an honest desire to avoid half-truths, and part of it to fear of persecution by one side or the other. And yet, in spite of the honest aim which may inspire such a stand, it is not really a fruitful one because it is so largely negative. In fact, if a man's thinking is neither fundamental nor modern, what, in heaven's name, is it? Think what a grave self-accusation is involved in one's saying that he is not a Modernist. Taken literally, this means that he is not up to date, that he is not a twentieth century person. A man who is not a Modernist is simply a back number. In a similar way, the person who says he is not a Fundamentalist is making a terrible libel on himself. If he is to be believed on the face value of his words, he is concerned only with the superstructure of life and not with its foundations. A man who is not a Fundamentalist is shallow, and to be shallow is worse than to be a back number.

Probably the great majority of those who are willing to call themselves Fundamentalists or Modernists are basically honest. What each is really contending for is something vital to our common existence. The honest Fundamentalist hears many assert that faith is a secondary matter, that the important matter is how one lives, not what one believes. He sees clearly that, in the end, what one believes is bound to affect how one lives and that if a person is wrong in his foundations his entire superstructure will be unsteady. In other words, the Fundamentalist realizes the important truth involved in the parable of Jesus concerning houses built on sand and rock. He reads the works of some scientists who have mistaken the limitations of their field and have tried to comprehend the universe in terms of matter. He knows intuitively that these cannot be right and he doubts their whole method. This leads to some excesses on his part, but his basic conviction is right. He is goaded on by the faith that some things are changeless in this changing world.

The Fundamentalist's error, when he is in error, lies not in his conviction that some things are fundamental, but in his selection of particular fundamentals. All too often attention has been centered, not on the great articles of the creeds, but upon those which normally have a place nearer the periphery. But, in spite of this mistake, loyalty to fundamentals is admirable.

The ordinary Modernist is likewise sincere. If the Fundamentalist has a special understanding of the parable about foundations, the Modernist has been foremost in seeing the implications involved in the statement of Jesus about the Holy Spirit's leading into all truth. The Modernist sees himself in a world which, far from being static, grows and develops. He sees that new truths come to light constantly and he is eager to keep abreast of his times. He believes that his brain has been given for a purpose and he cannot refuse the offerings which science makes to the understanding of history. Truth to his own inner nature demands that he include the discoveries of today into his conception of the world.

Sometimes this modern person makes the grave error of underestimating everything that has not been unearthed within the last year. He assumes that old philosophers and theologians were ignorant or puerile while man has only come of age in his own time. This leads, of course, to an absurd superficiality, to an emphasis on flux rather than stability. This is a very great mistake and one that critics rightly condemn, but the fact remains that a man who is sincerely trying to keep abreast of truth must be respected.

This means that the true road lies in the direction of a modern Fundamentalism, a union of two necessary elements in thought. Instead of refusing to label ourselves, we should welcome both labels. Such a Modern Fundamentalism fastens on the great ideas to which the religious consciousness has clung at all times: that the world is fundamentally spiritual rather than material, that the God of the whole universe is, at the same time, a tremendous reality outside us and a revelation within us, and that the nature of the Spirit at the heart of the world is essentially beautiful, reasonable and loving; beautiful like the eternal hills, reasonable like the laws of nature, and loving like Jesus.

Boston, Mass.

A Comparison

BY WILLIAM C. ALLEN

IN the midst of the confused thought that has developed from an inadequate observance and enforcement of the laws of the United States it is important that we compare the drink situation in our country under prohibition with that which obtains in other lands not so protected. Some facts, without prejudice to others, must be clearly understood.

I here tell of one of the many scenes observed during fourteen visits to the United Kingdom. Edging my way at five o'clock in the evening, during 1920, through a crowd of blear-eyed, mug-holding men and women, children and baby coaches, that made the pavement outside of a public house almost impassable, at a seething corner in London opposite the Great Eastern Railway Station and hotel I saw an attractive looking young woman standing by the curb putting the red liquid in her glass into the mouth of the year-old baby she held in her arms. I remonstrated with her, telling her of the unhappiness that in years to come might be the result of her actions to her children's children. With tears in her eyes she promised that never again would she offer her child a drink.

Since 1919 I have seen innumerable "drunks" in the streets of the commonwealths composing the British Empire. You can see crowds of men clamoring for liquids at the bars of hotels in New Zealand. I have seen revolting spectacles close to the great center of passenger traffic, the Circular Quay of Sydney, Australia. I have seen the King's birthday celebrated at the great Raffles Hotel, Singapore, where white people were intoxicated before they went in to nine o'clock dinner and where four fights were reported before morning. When I was a little boy years ago in Philadelphia, the slums, then close to the older aristocratic parts of that city, witnessed such sights as these. Do we want similar scenes reintroduced into the streets of America?

It is a trifle over two years since the writer returned home from his last trip round the world. During that time I have been more or less over the country and frequently in San Francisco. I have noted four intoxicated men during that period. In spite of much newspaper talk I have since 1918 observed little drinking by Americans in hotels and steamships abroad. Within the past few years I have seen less use of intoxicants among the wealthy and middle classes of English-speaking peoples than prior to the war. The poorer people are the chief sufferers—they are exploited by those financially interested in the great companies engaged in the traffic. The following statement made by Englishmen of unquestioned veracity are of weight.

S. S. Hosking, writing in 1926, in *The Friend,* England, remarks, "With an annual expenditure of over 300 million pounds, it is obvious that we are still faced by a gigantic social evil. The seriousness of the position is apparent when we consider the present-day problems of unemployment, housing, etc., and remember that the bulk of the money is spent by the industrial classes and the dwellers in the slums.....It is unquestionably true that the public-house is doing a roaring trade." Speaking of the drink shops he says, "Many are beautifully lighted and well-appointed, and they

are kept going by the workers' money. Swarms of children (especially in the summer) can be seen outside waiting for their parents, and many babies in perambulators are left whilst their parents go in and drink. Some of the customers stay but a little while; but many go from house to house, others stop in one bar till closing time and then are compelled to leave, if not actually drunk, certainly very much worse in every way for the manner in which they have wasted their evening. England being the conspicuous exception to the United Kingdom rule of Sunday closing, Saturday night's performances are very largely reproduced on the following day, with disastrous effects to the community, especially the children, who often go without the barest necessities of life... Weekly family expenditure on alcohol in this country is fifteen shillings, and on milk less than two shillings."

Louis C. Cramton, M. C., of Michigan, in a speech in the House of Representatives, March 5, 1924, about "beer making a land happy," quoted an article in the *Century Magazine* from the pen of the world-famous English Journalist, Charles Edward Russell. Russell, when referring to the production of ammunition during the great war is reported as saying, "Above everything else and at all times stood out the national drink habit as chief enemy to topmost output.... Working men whose brains were dulled with beer were inefficient producers. It was largely because of beer that commanders were clamoring in vain for shells and the western front was often silent for their lack. On Monday many workers came to their work still unsettled from their exploits of Saturday night and Sunday with the clinking cannakin. Even by Tuesday many had not rebounded to their natural tension."

In times of peace very similar conditions have continued to the detriment of industrial production and to the poverty of wage-earners. A comparison between America and England today makes us appreciate one great reason for the happy conditions of our producers compared with those abroad.

Henry VII empowered Justices of the shires to suppress common ale-selling at their absolute discretion. Since his day, centuries ago, many efforts have been made to control the traffic. In various directions some progress has been made. E. W. Pettifer, another writer, in 1926, in *The Friend,* states, "In place of the ale-seller of hundreds of years ago under the absolute control of the Justice of the Peace, we have thousands of licenses, protected from confiscation, admitted to have a vast monopoly value which has been conceded to them without any financial return to the State, and owned by a wealthy, aggressive and powerful industry jealous of its privileges and monopolies, and ever seeking to enlarge them." Such a situation seems to be the ultimate objective of wealthy concerns in America at the present time. Shall we easily swallow their propaganda and little by little yield to their financial might?

After visits to England since 1919 the writer has become convinced that, independently of the difficulty connected with giving up habits inherited from generations, the primary British reason for discrediting our Eighteenth Amendment, through newspapers and otherwise is founded on a fear that, because of the present situation, America will economically surpass England. Some eminent men of the Empire, who desire to see the success of Prohibition in America, have issued warnings to their countrymen, apparently with little effect.

But can America afford to retrace her steps?

San Jose, Calif.

A Message from Iowa

Recommendations of Service-Peace Committee

Sitting together here in the sessions of the Yearly Meeting, having listened to masterly addresses portraying the corrupt and pagan conditions and practices throughout the world in the social, economic, and industrial realms; having heard again how racial and international jealousies and hatreds still characterize so largely the policies of the nations, as of groups within the nations; and the too frequent complicity of the church, the professed followers of Jesus Christ, in these deplorable conditions—our hearts have been stirred and our minds almost bewildered in contemplation of the stupendous challenge thus thrown at the very doors of Twentieth Century Christendom. We have been challenged in the name of our Christ and the suffering, toiling multitudes in the commercialized industries throughout the world to undertake seriously the Christianization of the whole social order and to practice and publish the real life and spirit of Jesus Christ as exemplified in the early church in the days of Seventeenth Century Quakerism. We have heard, too, how that everywhere throughout the world the youth are seeking closer acquaintance and fellowship for the purpose of studying these conditions and of finding ways in which the dynamic power of Christ's Gospel may be effectively applied. And finally we are reminded that Quakers have a strategic opportunity to lead the way into these whitened fields of service.

Therefore, we, the Service-Peace Committee in consultation with other concerned Friends would recommend:

First, that Iowa Yearly Meeting encourage the forming of study groups or reading circles in all our local communities this year, and also encourage the general reading of certain books and magazines (suggested list appended) that we may be better informed as to these world conditions and how to meet them.

Second, that we encourage our young people to cooperate heartily in this study campaign, furnishing leadership where suitable, and if necessary leading out in the undertaking.

Third, that we hereby express our heartiest sympathy with all the toilers of the world who are living under pagan working conditions imposed upon them by selfish, greedy employers, and that we seek by every legitimate means to alleviate and remedy those conditions.

Fourth, that we work for sympathetic understanding and cooperation between races, based upon appreciation of the value of every individual regardless of color or race as taught and practiced by Jesus.

Fifth, that we express our utter disapproval of all compulsory military training in our public schools and colleges as being contrary to our highest American ideals and as breeding suspicion and fear among the nations of the world.

APPENDED READING LIST

Books

War, Its Nature, Cause and Cure—Dickinson
The Inexcusable Lie—Private Peet
Now is the Time—Ponsomby
Makers of Freedom—Eddy and Page
Christianizing the Social Order—Rauchenbush
Conscription and Conscience—Graham
Whither Bound in Missions—Fleming
The Christ of the Indian Road—Jones

Magazines

The Christian Century, The World Tomorrow, THE AMERICAN FRIEND, Messenger of Peace.

Philadelphia Sightseers

With covert fun we gained the Women's Side.
A red-haired child alone had deigned to move,
His head lolled back to smile, flirtatious-eyed.
We waited till the Spirit should approve
And some quaint son of Heaven should arise
To sing or speak or pray for us to hear.
We sat with comely seriousness, all eyes.
Gently the Silence waited—calm, austere;
Until the smirking littleness of me,
Glancing sidelong at the tranquil faces,
The forms that sat at ease, the lofty spaces,
Went slipping off and left the largeness free.
And all at once I gravely dared to raise
My heart to meet God's penetrating gaze.

RUTH EVELYN HENDERSON in *Survey Graphic*

Iowa Yearly Meeting

BY ELIZABETH H. EMERSON

Iowa Yearly Meeting met in annual session from August 30 to September 5. It will no doubt be characterized in future years as the "rainy" Yearly Meeting. Percipitation for the week amounted to four and one half inches and this was liberally distributed as to times of day and night and sufficiently wide in its extent to hinder greatly the attendance from out-lying quarters. However there was a tendency to adopt Riley's weather philosophy and accept rain as "my choice" and even the several campers on the ground suffered not the dampening of their spirits however wide the leaks in the canvas.

Those present with minutes from other Yearly Meetings were Clara Haworth of Nebraska, Philip Frazier of Kansas, and Edgar T. Hole of New York Yearly Meeting. The week was one crammed full of good things, too full perhaps to permit digestion of all one heard. In reporting it is only possible to give place to outstanding events without strict regard to sequence.

The presence of W. C. Pearce of International Sunday School fame was greatly appreciated by the Yearly Meeting and the community in general. The theme for the week was Religious Education. This was developed through the evening meetings and reached its climax in the Sunday morning service. Dr. Pearce also gave the addresses for the departments of Religious Education and Education. The importance of early teaching of Christian principles in home and Sunday School was again and again impressed upon us by facts and illustrations in both of which the speaker was particularly rich. Combined with the more direct appeal was a comprehensive view of existing conditions in realms where the gospel has not reached and a challenge to so Christianize youth that the spirit of Christ may sway the world.

Thomas Q. Harrison, under the auspices of the American Friends Service Committee, came to us to speak at the Peace and Service sessions. Tom is a direct actionist. Not for him to await the education of a generation of children to change the world. His business is now and here to change the mind-set of as many people as he can bring within the sound of his voice, and start them out on a mission to get rid of hypocrisy in the church, industrial injustice, racial strife and war. His stirring messages brought both tears and cheers from the audience. His meetings with young Friends gave a great deal of information and inspiration along lines of peace activity. On Wednesday evening former workers under the Service Committee and the Yearly Meeting Service-Peace Committee met at supper with Thomas Q. Harrison and enjoyed an informal program and a call to action from the guest of honor. The Yearly Meeting realized the truths uttered by both these speakers knowing that both methods are necessary—the slow and steady building of Christian character and the more immediate attempt to bring the Church to realize its failures and practice its professed faith.

In addition to the interest in the subject of peace evidenced by the reception of the addresses mentioned, the following events also occurred: the Yearly Meeting instructed a message to be prepared by the Service-Peace Committee to try to gather the challenges presented and present plans to act upon them. (This message appears elsewhere in this issue.—Editor). A Peace Contest was held on Saturday evening with young people of High School age participating. The winner of first place was Miss Mary Kaisant of Lynn Grove Quarter. The three selections given were strong ones and effectively produced. Second place was awarded Miss Vesta McCracken of Pleasant Plain.

The report of a Peace and Good-will Booth at the State Fair brought a collection of $60 for the work. Three young men manned this project, distributing literature, showing stereopticon views and using maps and posters. The undertaking seems to have been very successful.

Emory J. Rees, of British East Africa, and Edgar T. Hole, Field Secretary of the Five Years Meeting, were welcome guests of the Yearly Meeting from Thursday to Sunday inclusive. Emory Rees gave a description of the present status of Friends' work in Africa and stressed the opportunity for trained workers in that field. By request in a meeting of the Women's Missionary Union he talked of his work of translation of the Bible. The missionary cause and Iowa's part in the work of the Five Years Meeting was given a real forward push when the budget of $18,000 was adopted for the Yearly Meeting with instructions to the treasurer to pay the same monthly even when this involves borrowing the money.

The subject of evangelism was one which claimed the consideration of the Meeting on Ministry and Oversight from the first and was presented to the entire membership in two open meetings of that body. Arising out of the concern of the Home Mission Board, a plan of action was suggested by C. O. Whitely, Yearly Meeting Superintendent. After much discussion, all of which was in most friendly spirit, the plan as given below was adopted with a few minor changes. The very fact of such a discussion did much to awaken those present to the need of new zeal in evangelism.

The daily half-hour devotional periods were in charge of Andrew F. Mitchell. The Bible lessons presented by this gifted leader were deeply spiritual and were much appreciated.

President McGrew presented an encouraging report for the Penn College year with an enrollment of 402 in the college department and a total enrollment in all departments of over 700. In June 67 were graduated. Eight diplomas were awarded at the Educational session of Yearly Meeting to students who completed their work in summer school. A new member added to the Faculty is Milton Hadley, A.B. Earlham and A.M. Chicago University, who comes as Professor of History. Prof. E. H. Stranahan returns to the department of Religious Education after a year of study at Boston University.

The younger members enjoyed a banquet and excellent program at the supper hour on Friday evening. About forty were present. Andrew F. Mitchell contributed largely to the worth of the occasion by his remarks.

Prohibition came in for its share of attention Saturday when Ida B. Wise Smith, Iowa W. C. T. U. President, gave one of her forceful addresses. She spoke much of the recent investigation at Washington and emphasized the decision rendered by the committee, "Prohibition is economically wise and morally right."

Philip Frazier made a real contribution in his leadership in song and in his presentation of his story-song program on Sunday afternoon. This is the second visit Philip Frazier has made to Iowa Yearly Meeting and he has greatly endeared himself to its people. A collection of $143 was taken to aid in his proposed camp work among the Kickapoo Indians.

Since the next session of Iowa Yearly Meeting will probably just precede the Five Years Meeting, delegates were appointed this year to represent Iowa as follows:

Delegates	Alternates
Edwin McGrew	Wm. E. Berry
S. M. Hadley	A. J. Hadley
Edgar H. Stranahan	Alfred Hanson
Charles O. Whitely	Andrew F. Mitchell
Howard Cope	John Rylander
C. V. Stanley	O. E. Kellogg
Elizabeth H. Emerson	Helen Winnemore
Ellison R. Purdy	Roscoe C. Coffin
H. Lineus McCracken	E. F. Morris
Alvin Hoskins	Edith Smith
Willard Reynolds	Bruce Hadley
Henry Vore	Alden Knight
DeWitt Foster	John H. Hadley

PLAN OF EVANGELISM FOR IOWA YEARLY MEETING

At the first session of the Quarterly Meeting on Ministry and Oversight following Yearly Meeting each local meeting on

ministry and oversight shall present in writing a definite outline of certain specific things to be undertaken in their meeting. This outline is to cover the general field of evangelism: in the Bible school, in the Christian Endeavor, personal evangelism, pastoral evangelism, visitation evangelism, and also definite goals of stewardship: missions, general benevolences—in fact the whole field of church activity should be reviewed by the local meeting on ministry and oversight together with the pastor in order to determine the things, few or many, that need to be undertaken in a systematic way in order that the Kingdom of God may be increased in each of our meetings.

It shall be the duty of the clerk of the Quarterly Meeting on Ministry and Oversight to keep these statements on file and at succeeding quarterly meetings on Ministry and Oversight, the reports from each local meeting shall cover the items on the program as outlined by that meeting.

The quarterly meeting superintendents of the departments of work in each quarterly meeting shall also make necessary notations of the program of each meeting and render such assistance and encouragement throughout the year as may be necessary.

It is also purposed that the Yearly Meeting Superintendent shall arrange for a conference to be held within the limits of each quarterly meeting prior to the time of holding the first quarterly meeting session. This conference to be attended by ministers, elders, and overseers, also leaders of Bible School and Young People's Work, at which time general suggestions will be given which will assist local meetings and pastors in formulating a program to be presented to the Quarterly Meeting.

OHIO YEARLY MEETING

An immediate postview of Ohio Yearly Meeting, to one who has observed with sympathetic interest, prompts an unquakerly use of superlatives. As indicated by dining room patronage, demand for lodging and size of audiences the sessions have witnessed the largest attendance of recent years.

An innovation which proved to be an outstanding feature was the expository hour conducted by Dean J. A. Huffman of Marion College. After a business session lasting two hours, Dr. Huffman was favored to hold the undivided attention of a full auditorium through another hour, from eleven to twelve each day. The Christian Endeavor Union and the Bible School committee combined their time to hear the same speaker on the subject, The Bible School and the C. E. as soul-saving institutions. During the evening and Sabbath services, Dr. Huffman gave four impressive and helpful sermons.

Philip Frazier, representing Friends work for the American Indian, made his first visit to Ohio Friends. His message was received with unusual interest and profit.

The presence of Carson and Vercia Cox and Ethel Naylor, missionaries to China, home on furlough, meant much to the Yearly Meeting. Their joy on being privileged to be home and in attendance expressed itself often in tears, which brought great tenderness upon the meeting. The annual missionary sermon on the subject, "The Unfinished House," was given by Vercia P. Cox in an impassioned plea that will long be remembered. The numbers of young people who are ready or in preparation for home or foreign service has swung the pendulum from a call for workers to a call for means. In answer to this call that came after a very unusual and extended prayer service of the Missionary Board and others, was a demonstration of giving that brought an offering much greater than previous records have shown. Two new missionaries, Charles De Vol and Leora his wife, are now enroute to China with Margaret Holme, who is returning from furlough.

Samuel J. Mosher continues his efficient and satisfactory service as General Superintendent of the Yearly Meeting. Edith Wilcoxen, James Smith and Esther Stanley were accepted by the Yearly Meeting of Ministry and Oversight as suitable candidates for the ministry. Their own monthly meeting will soon complete the process of recording them as ministers.

A rather radical change in the financial policy of the Yearly Meeting was adopted when it was decided to apportion the assessments to the quarterly meetings according to the reported membership. The prospect of a revision downward of the number of members is anticipated by some.

The Friends Rescue Home at Columbus, at the request of Columbus Friends, who founded and sustained the institution, is now being transferred in ownership and management to the Yearly Meeting. There will be little or no change in the personnel of the Board of Management and the workers in the Home. The statistics of the past year reveals no lessening need for this field of service.

Cleveland Bible Institute under the executive efforts of Dr. C. W. Butler reported a definite and satisfactory growth in all features of its work. The student body continues to grow in numbers and in appreciation of what the institution is doing for them. The certification of their work for college credit in some institutions of higher learning and the raising of the educational standards of the school are encouraging evidences of strength.

The desire of some to attend both Indiana and Ohio Yearly Meeting limited the attendance of part of the visiting ministers present. Even though attendance may have been but for a day it was no less appreciated by Ohio Friends. There were present at the sessions Edgar T. Hole, of New York; H. Elmer Pemberton, of Wilmington; Philip Frazier, of Kansas; Henry T. Mosher, of Western; Elizabeth Ward, of Oregon; Robert Carter, of Kansas; Edwin and Ida Niles, of New England; David White, of Indiana.

The epistles from other Yearly Meetings were read with appreciation and correspondence with the new Yearly Meeting in Germany opened.

Children's meetings, under the direction of Agnes Hudson, young people's meetings addressed by Catherine Stalker and evening gospel and devotional services were all times covered with the manifest evidence of Divine favor and blessing.

From the time of the opening sermon by the aged veteran of the cross, John Pennington, in which the young people were urged to step into the places left vacant by those who are passing on, until the closing sermon by Homer L. Cox on Sabbath evening, there was no untoward circumstance nor occasion to mar the pleasurable fellowship and spiritual uplift of the annual gathering. RALPH S. COPPOCK.

CAST THY BREAD UPON THE WATERS

The following letter is a further illustration of the far reaching effects of the Quaker child-feeding work in Germany:

On board tanker Nord Atlantic
En route Batoum to Constantinople, August 17, 1926.

Mr. Wilbur K. Thomas
American Friends Service Committee
20 South 12th Street,
Philadelphia, Pa.

My dear Mr. Thomas:

Did the Friends ever do any work in Batoum in Trans-Caucasia? Your answer probably is 'no.' My answer is 'yes.'

I am traveling on a German tanker on which is also traveling the seven-year-old son of the Captain. He with his mother, who is also aboard, promptly got me identified with relief work and at once assumed that I was a Quaker and identified with the organization of which at one time they had evidently been the beneficiaries in Hamburg.

No one will ever measure fully the radiation of the work that you did in Central Germany some years ago. It certainly reaches through the Black Sea to Batoum and beyond.

Sincerely yours,
CHARLES V. VICKREY,
Gen. Sec'y Near East Relief.

AFTER CHURCH

"If after kirk ye bide a wee,
There's some one wad like to speak to ye;
If after kirk ye rise and flee,
We'll all seem cold and stiff to ye,
The one that's in the seat with ye
Is stranger here than ye may be.
All here have got their fears and cares,
Add ye your soul unto our prayers;
Be ye our angel unawares."

—*Selected.*

SELLING THE PEACE AT THE STATE FAIR

Report of Iowa Project is Given Together With Suggestions For Future Efforts

The Peace Committee of Iowa Yearly Meeting undertook a unique project of general interest during the ten days of the Iowa State Fair. With the backing of the committee, three young men were enabled to set up a booth on the fair grounds and make it a center for the distribution of information along the lines of peace and goodwill. In order to make the experience which was obtained there more immediately available, we are penning this report.

The inspiration for the venture came from a suggestion made by Frederick Libby at the Young Friends General Conference in July. After various pilgrimages, space was secured gratis and a tent leased for half-price. Literature was secured from the American Friends Service Committee, the National Council for Prevention of War, Mary and Helen Seabury, and other organizations interested in practical Christianity. Some literature on prison conditions, the Negro, and Japanese exclusion was included. Arrangements were also made to quarter those in charge at the booth so that someone was present at all times.

The daily program included the circularization of the park, automobiles, and the camp ground. Flyers and moderately heavy reading material had a good reception among folks in the city of tents adjoining the fair grounds proper. A fairly high percentage read was obtained in the park though the things used here were more catchy. The work at the booth consisted of answering innumerable questions varied with work on displays and routine tasks. In the evening slides were shown with some success, mostly to groups of children. The people who came were of varied interests, school teachers, ministers, many of them peace workers with inadequate information, and even one Major of the Coast Artillery. After ten days of work in fair weather and foul, the tents were folded and the party stole away in the rain for Yearly Meeting at Oskaloosa.

In the collection of material, some 39 varieties were impaled, of every shape, size, color and description. Some of it was good, and some, I am sorry to say, was quite mediocre. It was quite obvious that there was too great a variety. Besides this, much of the material was not attractive. People are people, whether they are considering the merry-go-round, angel-food cake, prize cattle, or peace literature, and things that are poorly done are better not done at all. An attractive cover, standardization of size, the use of a cut where possible, and popular diction are all mechanical features which add to the "giveability" of tracts and pamphlets. We are hoping that some of those with enthusiasm will help find the ability which is needed in putting out this material so that we may have less variety, and more quality and quantity. In the field of literature for children, there is some dearth of material, though I tremble lest we get more variety. May the powers that be give us *one* good pamphlet for little people.

Displays are quite valuable if they are connected with some sort of literature. For instance, the poster, "Is This Preparation for a Warless World," goes very well with the Lane report on military training, and a beribboned map of the world serves to sell Fred Libby's "What Price Peace," the National Council's latest production. Exhibits may also be built around projects that need backing. We expect to get several such exhibits in order before the next venture. Lantern slides should tell as complete a story as possible themselves. In this way, the showing of slides doesn't interefere with other work. Then, if finances will allow, shopping bags, paper cups, fans, yard sticks, or any of an infinite list of novelties will help interest people in the idea you are selling. These must be ordered some time ahead, so plan early and avoid the rush. Lastly, you can't expect to talk all the time without something to say! Though the average run of people are poorly informed, there are some people, whom you will meet, who are specialists in at least one field. Any person expecting to go on a fair ground should read, learn, and discuss to the saturation point for some time beforehand. Of course, you can't expect to vie with those who have had personal contact with the problems in Central America or the Pacific, but you can call the bluff of many long-winded arguments.

The work on fair grounds is a virgin field, at least in much of the Middle West. It is not hard to see the possibility for spreading the good news, and the returns in experience alone are quite worth while. If our Quaker heritage means ought to us, let's not neglect such an opportunity to show this country that we are not only a good people, but a group so terrifically good that our goodness spills over once in a while.

E. B. N.

Penn College.

DOLL MESSENGERS FOR JAPAN

The American Friends Service Committee, 20 South 12th Street, Philadelphia, has just received instructions that the Doll messengers for Japan must be ready for shipment from its storeroom by November 11. No second-hand dolls are to be used, and the minimum cost for each doll must be $2.50. Here is a fine opportunity for work in international good will which our children should be encouraged to embrace.

GREAT CONFERENCE IN CHINA REPORTED

Letter from Rufus M. Jones Gives Facts Concerning Conference of Christian Leaders

"Our great conference, for which I came to China, finished yesterday (August 11). It was composed of about 500 delegates from every part of China and brought together the leaders of Christianity in China. The Chinese Christian thinkers and guides were mostly here. It is a remarkable group and would take high rank with the leaders of Christianity in any country. Beside the native leaders there were about 30 American and English Y. M. C. A. secretaries and missionaries. I addressed the Conference every day at 11 o'clock and gave an extra address on Sunday. My six lectures were as follows:

1. Is Life Worth Living?
2. The Place of Religion in Life.
3. The Limitations of Science.
4. The Experience of God and the Approach to our Ethical Proplems.
5. How Shall We Think of God?
6. The Place of Christ in our Religion of Life.

"I had two excellent interpreters—Dr. Hi for the first two and Neander Chang for the others. I spent much time each day with the interpreter before each lecture. They were followed with keen interest and I am told that they have been deeply appreciated. The Chinese do not respond as emphatically as the Japanese do and I could only tell by their thoughtful serious faces that they cared a lot. The lectures are to be printed in both English and Chinese and they will be widely read. The real effect will come later.

"The weather has been unmercifully hot, and I have had to work in a heat that beats Haverford summer school many times over. We wear thin clothes, and the Chinese say that I use a fan like one of their old sages! I wish I could learn how to fan in my sleep, for the nights are worse than the days. I am going tomorrow to Taisan—the sacred mountain of China. We are to have a retreat there for 12 days. The leaders of both the Y. M. C. A. and the National Christian Council (Henry Hodgkin's Organizaton) are to be there, about 30 of us, and we are to consider what is to be the next forward step in Chinese Christianity. It should be a very important occasion. It will be my first meeting wth Dr. Hodgkin out here.

"My family and I expect to go to Peking for three weeks after that. We are all well. We have taken the vaccine against cholera which is very bad in this summer heat."

Work done for Christ's sake has qualities that make it eternal.—J. W. G. WARD.

FUNDS NEEDED BADLY AND NEEDED NOW

Wilbur Thomas Sets Forth Urgent Situation Confronting the Service Committee

The Service Committee funds are getting low. Comparatively little has been contributed during the last few months. In order to avoid having to face a crisis, cannot Friends who have and will continue to support the work make their contributions now? The money is needed:

To support the work in Russia under Anna J. Haines, Alice O. Davis, L. Dorice White and N. Danilevski; in Poland, under Henry Harris; in Germany, under Gilbert L. MacMaster; in Vienna, under Emma Cadbury; in Paris, under Alfred Lowry.

To further the Peace message through cultivating a better understanding between races—Mexicans, Jews, Negroes, Japanese, Chinese.

To encourage more of the Friends represented in the 29 Yearly Meetings in America to take an active interest in Peace work, such as combating military training, keeping the Peace question before the American public through public speakers, literature, study courses, etc., and supporting Thomas Que Harrison and O. Benjamin Gerig.

To pay the actual expenses of travel, etc., for these young people who volunteer to render service of national importance in times of peace. (A total of 28 have been rendering such service during the past year.)

To meet such emergency expenses as—

To help pay Rufus M. Jones' expenses to China.

To send Lloyd Balderston to investigate conditions in the Far East on our behalf.

To respond immediately to such calls for assistance as arose at the time of the Japanese earthquake.

To maintain a representative skeleton organization that can begin to function immediately when an emergency arises such as war, famine, a great labor disturbance, clash between races, etc.

All of the above work is now being maintained by the Service Committee on a minimum expense basis of $8,000 per month. Money received from all sources for the Service Committee during the past three months amounted to

June	$8,055.28
July	4,042.33
August	3,323.58

The summer months have always brought in the least amount, but it is evident that we cannot continue very long unless Friends give generously at their very early convenience.

The Religious Society of Friends has a wonderful opportunity to continue to demonstrate the Christ way of life to a needy world. We must continue to support Home and Foreign Missions, our local meetings, etc., as a part of that demonstration. The doors that have been opened during these past years, however, cannot be closed. Are we still willing to go through the open doors as God opens them from the other side?

Send contributions through the treasurer of your local or Yearly Meeting, or direct to Charles F. Jenkins, Treasurer, 20 South 12th Street, Philadelphia. Money sent directly to the office will be duly credited to the individual, local and Yearly Meeting. Contributions are needed now.

WILBUR K. THOMAS.

SUMMER INSTITUTE IN CUBA

During the month of June the Presbyterian and Friends pastors, teachers and other church workers held the Summer Institute in Cardenas, Cuba which is the center of the Presbyterian educational work. In some of the past years the Baptists have also united with the others, but this year, they chose to meet by themselves.

For the teachers in our Mission schools, this Institute had an added interest in that the government here is increasing its demands for better prepared teachers in all the private schools. Fortunately, while motivated to some extent by similar conditions that exists in Mexico, there is no evidence that it is in any way an anti-religious movement, but an increase in the educational requirements which naturally results from a growth in civilization. It is one of the unmistakable evidences of progress which no one should welcome more than Christian Mission organizations. It indicates the development that the Mission institutions help to foster. Consequently we heartily welcome this increase in the required qualifications of our teachers, and recognizing it we realize the added responsibilities which it places upon us.

Our teachers must be professionally trained and we have to furnish means for that training. This year this institute took on, more than ever, the nature of a summer normal course under Christian environment, and plans are being made for it to be made more so in the future. This will be one of our best means of preparing our teachers and Friends can provide this training only by cooperating with others for we are not large enough to justify the expense of undertaking such alone, nor are there workers enough among Friends schools to make the work as interesting, helpful and efficient. Unfortunately we did not have the funds we should have had this year to take all our teachers and only by shifting funds dedicated to other purposes were we able to take those we did. At a meeting of the five Friends missionaries and Samuel Haworth, it was the united opinion that our Board should not only make possible the attendance of all our workers in the future, but also bear our proportionate share of the expenses of the institute, which will not be a large sum. There appears to be only two other alternatives: offer no opportunity to our workers to train for their tasks, which

(Continued on page 627)

UNITED QUAKERISM IN BOSTON

Congregations Unite in Worship and Establish Friends Headquarters in the City

The Friends of Greater Boston have united in their meetings for worship and the first joint meeting was held on September 12. For several years the Boston and Cambridge Friends have been moving nearer together and this union is simply the logical step to take at the present. Boston Monthly Meeting has been organized for many years and is part of the larger body in New England. The Cambridge Meeting has been going on for about a decade or more, but there has been no regular organization. It has been made up largely of Friends from the smaller New England body and from both Yearly Meetings in Philadelphia as well as both in New York.

Boston Monthly Meeting has formerly held its meetings for worship in its own plant located in the Roxbury district of Boston, while the Cambridge Meeting has been held in Phillips Brooks House on the Harvard Campus. The Roxbury property has been sold to the Congregational Church Union for the use of a colored church, and the Brooks House could not be used on Sunday mornings. The result is that the joint meetings are being held in the Common Room of the Harvard Theological School, a room admirably adapted to Quaker worship. The beauty and restfulness of the new location added much to the success of the first joint meeting at which seventy were present.

The other forward step in Boston Quakerism this autumn is the establishment of a Friends Headquarters in the middle of the city. Space has been rented on the first floor of 14 Beacon Street, where an office and reading room will be established with D. Elton Tueblood as Executive Secretary and H. Maud Miller as Office Secretary. It is expected that the books owned by the Mosher Fund Committee of New England will be on display in the room. These headquarters will furnish excellent accommodations for the meeting of committees and for business meetings. It is hoped that Friends from a distance, as well as those situated locally, will be free to use the accommodations which are thus offered. Any who know of transients in the city who might be interested will do a real service by sending information to one of the secretaries.

D. E. T.

CORRESPONDENCE AND COMMENT

These columns are open to expression of opinion on the part of readers so far as it seems to come within the range of the general welfare of our body and is expressed in a co-operative constructive spirit. Obviously, sentiments expressed by contributors herein, or otherwhere in the paper for that matter, cannot be held to reflect those of The American Friend.

WARM GREETINGS FROM THE SOUTHWEST

Dear Editor AMERICAN FRIEND:

Inspired by reading our valued paper of 9th month 2, my heart prompts me to express to thee my appreciation of the weekly visits of THE AMERICAN FRIEND. My family have long been subscribers to the Quaker magazine. As a child I remember hearing Father read from the *Friends Review*. THE AMERICAN FRIEND always contains something that cheers my heart and prompts to nobler endeavor. Long may it live, and may God bless its Editor. REBECA HADLEY THOMAS.

Whittier, California.

I rejoice with you in the continued and increased success of THE AMERICAN FRIEND. I think it one of the best of our popular publications. KATE COFFIN HADLEY.

Las Cruces, New Mexico.

TOLERANCE AND RESPECT

Editor THE AMERICAN FRIEND:

Referring to the admirable discussion of tolerance in its best meaning in "Facing the Issue Squarely," by William O. Mendenhall, I would emphasize his meaning with the word "respect." Tolerance, in his meaning, carries with it the idea of respect for others' opinions when sincerely held.

Not merely to tolerate, but to respect opinions of others and to be ready to discuss calmly differences with them would certainly solve many a difficulty and preserve many a peace of mind. Not less of conviction for one's own sense of right, but with it more respect for convictions equally strongly held by others, is needed. It has seemed to me to be a common fallacy that individuals should need necessarily to see alike in details in order to worship in unity and work together for a common purpose. It is not compromising one's own convictions, but mutual respect for others that ought in my judgment to characterize every relationship.

The English Friends as a whole appear to exhibit a remarkable example of this kind of relationship. I was privileged to attend London Yearly Meeting on my return from Russia in 1923. Subjects were discussed there with great emphasis and conviction from quite opposing points of view, in a way that would have aroused, (I have reason to believe) bitter feeling in certain groups with us. There was exhibited, however, the utmost personal respect between individuals expressing these opposing views, and a willingness to listen to the other. After the questions were frankly discussed and in spite of difficulties, there appeared to prevail a unity of feeling as to the deep main purposes, aims and ideals for which Friends were standing and for which they were working each in his own way.

As to the question raised by the Editor regarding publication of controversial articles, I would suggest these be accepted only on the basis of their exhibiting tolerance and respect.

Calm discussion with tolerance and respect would be helpful; heated controversies based on personal feeling or antipathies would in my judgment do more harm than good. It would seem safe to leave to the judgment of the Editor whether or not an article comes within the ordinary rules of fair play.

H. S. FAWCETT.

Riverside, California.

BRINGING UP THE REAR ON DISCUSSION

Editor THE AMERICAN FRIEND:

I have been much interested in what has been said regarding a discussion through the columns of our church paper of the questions concerning which there seems to be a wide difference of opinion. While there are both advantages and disadvantages in the suggested plan of free discussion, I believe the disadvantages outweigh the advantages, unless a far different spirit could be shown than is usual in the discussions among Friends in America. It ought to be possible for those who claim to be Christ's followers to express their views clearly and yet with due deference to others and without creating wider breaches, but past experience does not indicate that such is usually the case.

Since the spirit of tolerance is so often lacking, the statement of a view becomes dogmatic and fails to recognize the sincerity of the position of others equally conscientious. So long as this attitude exists, nothing can be gained by discussion.

When those who have opposing views are willing to state them in the spirit of Christian love, not forgetting the sincerity and integrity of those who see the question from a different angle, there will be found a common ground upon which we can unite for the development of the great essential program of the church. The church does not exist for the purpose of magnifying or emphasizing our differences. For this reason I am opposed to a critical discussion of these in our church paper, since it might involve personalities and set up greater barriers that would be difficult to remove. I am convinced that all our differences would fade into insignificance, if the real purpose and work of the church were sufficiently upon our hearts, and our time and energy were fully devoted to the extension of Christ's Kingdom in the lives of men. We would then have no time to develop our differences, and criticize those who might not seem to us to measure up to our standards. It matters not to me by what worthy road my Christian friends travel, so long as their lives are consistent, conscientious and devoted to the salvation and brotherhood of mankind.

LINDLEY M. BINFORD.

Portland, Me.

Editor THE AMERICAN FRIEND:

As to a discussion of "Facing the Issues Frankly" in the columns of THE AMERICAN FRIEND, I doubt, very much, the wisdom of doing so. Such a discussion will lead to no place of agreement and may prove harmful to our church paper. One believes as he does because to him it is true and it is unfair, as well as unjust, to attempt to deprive one of such right, or think him intolerant because to him such beliefs seem vital. My wish is that my children believe as I do and I am interested in the belief of those with whom they come in contact especially in church and school. If we are "Facing an Issue" may it not be the outgrowth of the unnecesary broadcasting of our belief on ground not altogether our own. A FRIEND.

Kokomo, Indiana.

Editor THE AMERICAN FRIEND:

We have taken THE AMERICAN FRIEND for many years. It has been full of inspiring articles and interesting news of Friends all over America. It has seemed to us, to stress things fundamental in our Quaker faith and we want to express our approval of the course you have taken in the past. It is my conviction that we Friends differ largely in matters that are really *non-essential* and I think it would be a great mistake to throw open the columns of the paper for discussions of that kind. We would be in worse shape when the discussions were all over (if they ever did stop!) than we are now and I am satisfied from the trend of things since these letters have been published that we will not gain a thing by the proposed open discussion. Let's keep away from it and continue our present sensible policy in publishing our church paper.

EVERETT REECE.

Marion, Indiana.

Editor THE AMERICAN FRIEND:

For the sake of our children and grandchildren, I think it ought to become the policy and established custom of our church to avoid all discussions concerning doctrines on which we differ much in our opinions.

When they study astronomy, physics, chemistry, biology, psychology, they soon learn how little is actually known or understood of the origin of things. This

does not weaken their faith in the little that science has revealed, but leads them wholesomely on toward the Infinite. In the realm of religion, I think it better that they be not put under pressure to believe as a Gurney or Wilbur or Hicks has said or as any would-be Gurney or Wilbur or Hicks may say that they must believe. The highest authority in our religion is Jesus of Nazareth. He seems to have set forth as much of the Truth as we Christians have ever yet been able to live. I prefer that our young people be referred to Him only, as their leader.

I am very anxious that our AMERICAN FRIEND may not be thrown open for discussion of disputed theories.

M. J. FARQUHAR.

Wilmington, Ohio.

WHO KILLED COCK ROBIN?

Editor THE AMERICAN FRIEND:

I have been a Friend from my first day on earth and so am writing to say something that is on my heart. In an editorial in the issue of Aug. 19th, you say something that I cannot let go unanswered. You say, "It is now generally understood, of course, that it was not Germany that started the war," etc. I can stand lots of things that go against the grain but to hold up for as despicable a character as the Ex-Kaiser is and was, is going too far. Please enlighten me that it was not Kaiser Bill who had as much or more to do with starting things and I will say no more. I am for peace and good will to my brother, but after all, the world has shown all the goodness that is expected for the one man that started the war. Let our paper not be the medium of championing the cause of the most despicable war lord that ever trod the earth.

A. O. ANDREW.

Calexico, California.

We appreciate the opportunity our correspondent gives us for explaining briefly the offending statement quoted. What we meant and what we repeat is that the war-time myth of a culprit nation and an arch criminal war lord who "started the war" has been quite conclusively exploded by the exhaustive investigations into the question of war guilt that have since been made. If our Friend will read the book, "The Genesis of the War," by Professor Barnes, advertised in these columns last week, he will get the latest statement of the situation from the viewpoint of a painstaking American scholar. We understand his conclusion to be that Russia must bear the chief blame for starting the ball rolling in the summer of 1914, with her ally France a very close second. Some time back *The Christian Century* published a series of articles by Prof. Barnes setting forth his rather startling conclusions and announced that it would seek to have some competent authority reply to him. It was rather significant that the magazine did not succeed in securing any one to enter the lists in support of the war-time and popular conception of war guilt.

However, we are not so much interested in fixing the immediate guilt upon this or that nation. We are certainly not inclined, on the other hand, to "hold up" for the ex-Kaiser, as our correspondent intimates. By disabusing the public mind, however, of the idea that Germany alone or largely brought on the catastrophe, we are helping to fix responsibility, not upon any one nation, but upon a system of international politics that *was* responsible for the war, and in which all the nations were involved, with their devious and secret treaties. Although we do not have his statement at hand as we write, we recall that Lloyd George himself, great leader of the Allies, has publicly repudiated the idea of a single guilty nation, saying that the other nations must take their share of responsibility. It is the philosophy and policy of "preparedness" that bring war and *all* Europe was prepared. War was inevitable and the immediate details of its occasion are relatively unimportant.—The EDITOR.

BAPTISM PRESENTED HISTORICALLY

Editor THE AMERICAN FRIEND:

In the article, "Thoughts on Baptism," by Wm. P. Smith in your issue of July 29, I find many good thoughts, but cannot agree with his conclusion that Peter in Acts 2:38 did not mean water baptism, for I think that a careful historical study of the subject will prove that at the time Peter was a water baptist and remained so for over eight years. In fact I believe that a historical study of the subject, instead of taking isolated texts which has always confused, is one way that will clarify it and at the same time render the position of Friends impregnable.

The assumption that water baptism originated with John the baptist and is therefore closely related to the founding of Christianity, has led to much confusion. Herodotus, the father of history, says, "The Egyptians had many ablutions for sacred purifyings from time immemorial." Robinson says, "Purifying by water is of the highest antiquity, antedating Judaism itself. The Romans, Greeks, Egyptians, Etruscans, Druids and Celts all practiced it." As for the Jews, the Old Testament is full of it, but I must pass that now and suffice it to say that both the Jerusalem and Babylonian editions of the Jewish Talmud on the subject of receiving Proselytes say: "Israel does not enter into covenant but by these three things, circumcision, baptism and a peace offering: and all proselytes in like manner, one law shall be for all." Every Greek temple had its baptismal fount of holy water for purifying before going into the presence of Deity, so that everybody, Jew and Gentile knew the significance of water baptism, and when John began preaching in the wilderness, he was simply giving a new application to an age-old ordinance. He began to show the Jews that they had not kept the law, they were sinners, therefore unclean like the Gentiles. Repent and clean up or you will find yourselves standing in the presence of deity unclean—"Repent for the Kingdom of heaven is at hand."

John's baptism of Christ was as Christ said, in fulfillment of all the law of righteousness, certainly not in fulfillment of any Christian ordinance, for he had not yet began his ministry, much less, given out a ritual. He undoubtedly referred to the Jewish law that did not permit a priest to enter into the full authority of priesthood until he was thirty, then he could be ordained and water baptism was one of the chief functions of that ceremony. In the case of Christ it had a double function, for he was not of the priestly tribe but of the lineage of David, an heir to the throne of Israel but the prophets had said that the Messiah should be both priest and king. John was of the priestly tribe and being older than Christ must have been ordained, and had the authority to adopt Christ into the priesthood by the ritual of water baptism, thus preparing the way before him for his ministry, and in the words of the prophets, "making his paths straight."

As Friend Smith says, both John and Christ had testified that Christ should bring in a new baptism of the Holy Spirit, but up to this time, that is to pentecost, not one of the disciples had ever grasped the thought that the new kingdom should be anything else than a world-wide Jewish kingdom which meant that Gentiles must first be circumcised, baptised and adopted into the house of Israel before they could hope to have redemption in Christ. Now look at the multitude before Peter and read the list of nationalities there. Acts 2:9-12, ending with "strangers of Rome, Jews and proselytes, Cretes and Arabians," all hearing in their mother tongues and marveling at it, with the exception of some of the same Jewish rabble that had so recently cried "crucify him," who mocked. Then Peter delivered his message more directly to the Jews, accusing them straight of crucifying the Messiah whom God had now raised from the dead and this manifestation of the Holy Spirit was the proof according to the Prophets. Then he gave the only remedy he knew and it applied equally to Gentiles outside the fold of Israel and to blood guilty Jews inside and was John's message over again: Repent and clean up according to the law, but in the name of Christ, for, says he, "The promise is unto you, and to your children and to all that are afar off, even as many as the Lord our God shall call." But he expected all Gentiles to come and be baptized into Israel before they could have any claim upon Israel's Messiah that this was the belief of Peter and all the other Apostles at this time is made perfectly clear by following the history of their work for the next eight years for in all that time they had not sent a single missionary to the Gentiles.

But for eight years the spirit had been struggling with Peter and the church to get them away from Judaism and at last when the Gentiles themselves began seeking Christ, the Lord gave Peter a ravenous appetite on the roof of Simon the tanner's house, and while he slept gave him a vision of abundance of meat and said stay and eat, but Peter saw among them things unclean to a Jew, so Peter said, not so Lord for I have never eaten anything that is common or unclean; but God said, "What God hath cleansed, that call not thou common." This was repeated three times to emphasize it, and while Peter sought the meaning of it "the spirit said unto him, behold, three men seek thee, Arise therefore and get thee down and go with them, doubting nothing for I have sent them." But when Peter found they were Gentiles and the mission was to a Roman's house he could not doubt the interpretation of the vision, but he did doubt the attitude of the church at Jerusalem on the subject, so he lodged them over night and found some witnesses to take along, for he knew that he would be called to account by the church. Then at the home of Cornelius he explained the life, death and resurrection of Christ, intending doubtless to follow the usual formula of baptizing with water and making Jewish proselytes of them and then by prayer and laying on of hands expect God to bestow the Holy Spirit, but behold as soon as Peter had explained the way of faith, the Holy Spirit fell upon all them which heard it, and the Jews were astonished that God had thus given the Holy Spirit to unwashed and uncircumcised Gentiles. Peter said, "Can any man forbid water, that these should not be baptized, which have received the Holy Ghost as well as we?" In other words, can any man refuse to receive them as heirs with Israel seeing God has already received them as heirs with Christ? Now if you will read right on in the Eleventh Chapter of Acts you will find that Peter's fear of the church at Jerusalem was justified, for they at once call in question his taking the gospel to Gentiles, and Peter in his defence recited his vision and the vision of Cornelius that had caused him to send for Peter and how he had gone taking six witnesses whom he now has with him, then says, verses 15 to 18, "And as I began to speak, the Holy Ghost fell on them, as on us at the beginning. Then remembered I the words of the Lord, how that he said, John indeed baptized with water; but ye shall be baptized with the Holy Ghost. Forasmuch then as God gave them the like gift as he did unto us, who believed on the Lord Jesus Christ; what was I that I could withstand God? When they heard these things they held their peace, and glorified God, saying, Then hath God also to the Gentiles granted repentance unto life."

There is a plain confession from the church, that up to then, it had not believed it possible for a Gentile to be saved by the simple acceptance of Christ by faith without any of the Jewish ritual, and a confession from Peter that up to that time he had not understood the significance of Christ's own teaching about the baptism of the Holy Spirit; and this, remember, is eight years after pentecost. However this did not settle the question for long, but time and space will not permit me to show how this same question soon disturbed the church at Antioch which was founded by Gentile converts and observed none of the Jewish ritual until Christian Jews from Jerusalem caused divisions. It was taken to Jerusalem and settled by Peter's rehearsal of this same event. Paul with the proclamation of the council at Jerusalem in his pocket both baptized and circumcised a young Greek, Timothy, not because he thought it a Christian ordinance but because he wished to take this young preacher with him and to take a Gentile into a Jewish Synagogue without his being adopted into Israel would have raised a mob at once. Follow Paul through his long years of labor and find him at last coming back to Jerusalem the prisoner of the Lord, and see the condition of the Christian Church there, not only baptising and circumcising but actually slaying sacrifices as if the sacrifice of Christ was of none effect. Later the Church at Rome adopted not only Jewish but Pagan rituals and went into the dark ages, and I am persuaded that if that great reformer Martin Luther when he threw out five of the seven holy sacraments of the Church as purely pagan, had included the other two as purely Jewish, he would have saved the Protestant Church much bitter dissension and waste of valuable time and talent.

A. J. WEAVER.

Roseville, Calif.

THE SUMMER CALENDAR AT BEAR CREEK

That busy summer time at Bear Creek, Iowa, is not all plowing corn can be proven by a glance at the calendar of events. The spring chronicle of Bear Creek acvtivities closed with the Guest Day of the Missionary Society held Thursday, June 10.

On Friday evening, June 11, the young people's class entertained their parents to the thorough satisfaction of the latter. The leading number on the program was a play which was excellently given.

On Monday evening, June 14, the Athenian Class and a few near neighbors dropped in and thoroughly surprised Cora Applegate, the event being her birthday. On Thursday evening the same class held its regular business meeting and social time at the home of Bert Barnette. On Friday night the Burdenbearers held their class meeting.

We were greatly blessed in having with us on June 27, Walter C. Woodward, who brought us one of the most impressive Quaker messages ever given in Bear Creek. It left us with a deep sense of the responsibility resting upon Quakers to give their spiritual message to a soul-hungry world and a realization of the danger that our very round of ceaseless activities might crowd out that more important commission to minister to the spiritual needs of men.

On July 4, following the services, a large part of the people present went to the Morse Applegate timber south of Earlham where we met with some former members who now live out toward Winterset. An exceedingly pleasant time for all followed.

On July 11 we had the rare privilege of having with us Dr. Shapleigh, a missionary from China and who was also for a time in Friends' Reconstruction work in Russia. Her morning address gave us a very clear picture of the need in China and of the wonderful opportunity of reaching the people with the gospel through medical work. In the evening she spoke of the unjust political relations between China and the foreigners who hold concessions there, filling us with shame for the supposedly more enlightened countries who have dealt so unfairly with this nation.

During the vacation absence of our pastor, Bernice Riddle, morning services were supplied as follows: July 18, Lloyd Mendenhall; July 25, Isaac Cronk; and August 1, Alfred Standing. Each message was a source of blessing and inspiration but we wish here to express especially our appreciation for the blessing which Isaac Cronk, a former minister in another denomination, has been to us throughout his fellowship with us.

On the evening of July 18, Mina Johnson and Esther Allen gave a report of the Young Friends Conference. On July 25 the Endeavor had charge of the evening service.

The August session of Bear Creek Quarterly Meeting was as usual a time of blessing. Charles O. Whitely was present throughout the Quarterly Meeting, giving the messages on Saturday evening, Sabbath morning and Sabbath evening. Anna Alberry gave the message on Saturday morning.

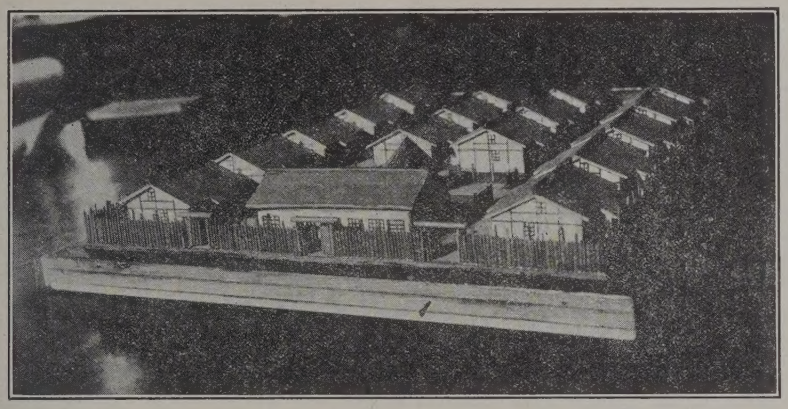
The Bear Creek School picnic was held on August 24. A goodly number were present and the program was very much enjoyed. Perhaps the outstanding feature of the picnic was the presence of Turner Bell, attorney of Leavenworth, Kansas, son of Peter Bell, a colored man who came to Bear Creek immediately following the war and lived in Dallas County for a good many years. Turner Bell is an example of the fact that one of his race is fully capable of filling a place of usefulness to his country.

L. H. M.

Spiritual silence is the turning of the soul in quietness to a Power beyond itself.

Friendship Village in Shanghai

Development of a Service of Love in China



Plan of Proposed Freindship Village, China

Very many Friends followed with intense interest the mission of Lloyd Balderston, who, under the auspices of the American Friends Service Committee, spent several months in China within the year. He was sent for the purpose of making a personal study of conditions in that greatly disturbed country and of making recommendations of ways in which we might extend the hand of encouragement, understanding sympathy and real helpfulness.

Our friend is an unusually keen observer, which qualification, on the background of his broad human sympathies and knowledge and appreciation of oriental life, made him an admirable emissary of good will and forerunner of a service of love in peace time. He returned home fairly bristling with suggestions and quite dashed the Service Committee with the array of possibilities of service which Friends might render, directly and indirectly.

Even before his return, however, one avenue of helpfulness appealed to him so strongly that he urged it earnestly and at once upon the Friendly folk back home. In going through the congested section of the city of Shanghai in which the very poor people live in conditions that are appalling, he was depressed with the scenes of privation and misery that were so evident. Remembering the Friendship Village which had been erected by Friends in Tokyo following the Japanese earthquake and fire, the project of a more permanent village of that nature in Shanghai appealed to him strongly; a village that would serve as an object lesson and an inspiration to the Chinese people and which would at the same time give a practical demonstration of our loving interest in their welfare.

Another feature of encouragement was that it would be a cooperative enterprise, residents of China, both native and foreign, joining in its development. Lloyd Balderston presented the project so convincingly to the Service Committee, even at long range, that it cabled him its encouragement to take steps in the matter. We now present, from the A. F. S. C., a statement of the development of the Friendship Village program of good will.

"Mr. M. C. Tchou, who is supervising the erection of the Friendship Village in Shanghai, reports that considerable progress is being made. An association of representative native and foreign business men has been formed under the direction of the Shanghai Y. M. C. A. About an acre of ground is being secured in the heart of Pootung, one of the growing industrial districts of greater Shanghai. The budget for this Village has been revised and at present stands as follows:

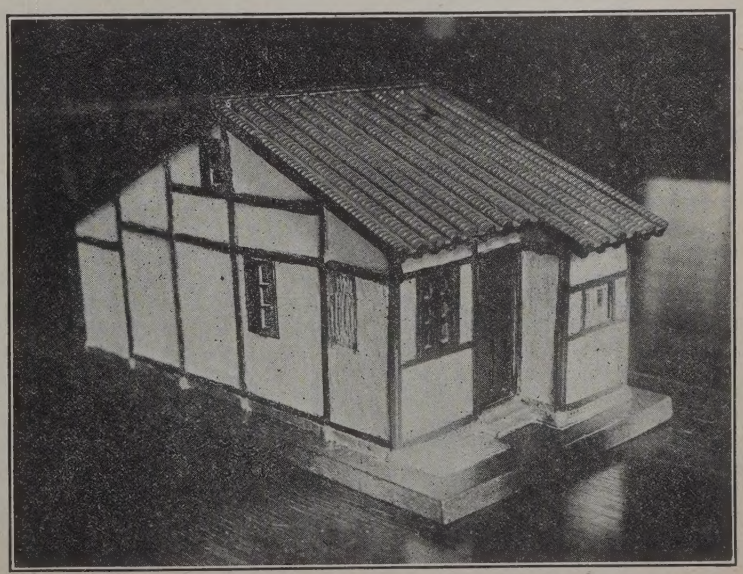
Land	$4,200.00
20 Cottages	2,800.00
Social Center	700.00
Fence, Wells, Streets	700.00
Total	$8,400.00

"Three fourths of the amount needed for the land is now in hand. The American Friends Service Committee gave $1,000 in gold, and Mr. and Mrs. John R. Mott gave a like sum as a personal gift. 7,000 taels, or approximately $1085.70. The plan is to develop the property, and selling houses and lots to workers on the Building and Loan plan. Private loans will not be granted, but the workers will pay for their property through regular monthly installments. A Community worker is to be employed as soon as the Village is completed for "unless adequate social work is carried out, the plan cannot be wholly a success."

"If the model village is a success, Mr. Tchou writes that they contemplate three other model villages, one at Tientsin, one at Hankow, and one at Canton. Further reports will be made as the plan develops. The accompanying pictures give an idea of the type of houses that are to be erected."

If the God of religious experience is found to be, in fact, the God required by the moral consciousness, and to be the God required to explain the world as we find it, and to be the God revealed in historical Christianity, then the probability of each of these largely independent lines of approach to God being based on error becomes small. The probability that the concordant result of all four expresses some real insight into objective reality becomes proportionately great.

—ROBERT H. THOULESS.



Sample House, Friendship Village, China

QUAKERDOM · AT · LARGE

Recent callers at the Central Offices were Benjamin F. Whitson of Media and Jane Whitson of Kennett Square, Pennsylvania. The former has long been an active worker in Philadelphia Yearly Meeting, being especially zealous in the Prohibition cause, in the interest of which he edits a department in the Philadelphia *Friend*.

Mary Van Gieson of Wichita, Kansas, and Lydia Forsythe of Media, Pennsylvania, the two young American Friends who have been working at the Chalons hospital in France the past year, have recently returned home. Elizabeth Walton of Moorestown, New Jersey, and Marjorie Sellers of Swarthmore, Pennsylvania, both graduates of Swarthmore College, are our new representatives at Chalons.

With Funds subscribed for the purpose and in cooperation with the Japanese Friends Service Committee, the American Friends Service Committee has brought over to this country three Japanese students to study in American colleges. Kiyoko Harano, a graduate of the Women's Christian College of Japan and a teacher of English in the Fujimi Girls' School, has been placed at Smith College. The other two visiting students are young men whose colleges of location have not yet been announced.

On the evening of September 17, our Friend John Elwood Bundy, nationally known landscape artist and painter of the Whitewater Valley, was given an appreciative recognition by his fellow citizens of Richmond, some three hundred of whom attended a dinner in his honor under the auspices of the Richmond Art Association. Following the dinner, a retrospective exhibit of seventy-five representative canvasses by the Quaker artist was visited in the exhibit rooms of the Association in the Morton High School building.

From the September issue of *Friends Service*, a bulletin issued monthly by the A. F. S. C. to workers past and present, we are interested to note the continued progress in the realm of international conciliation as promoted through matrimonial alliances which have been contracted, indirectly at least, through A. F. S. C. auspices abroad. Recent marriages of an American girl and a Russian, of a Russian and a Polish girl, of an Englishman and a German girl, and of an Austrian and an English girl are recorded. In each case, either one or both of the contracting parties are former A. F. S. C. workers.

Ralph and Eva Knight, and their young sons Allen Campbell and Ralph Archibald, were visitors at the Central Offices September 14. They were en route overland from Connecticut, where Ralph was graduated from Hartford Theological Seminary last June, to New Providence, Iowa, where he is assuming the pastoral leadership in the Friends Meeting. Another caller on the same day was Arlando Marine, an active member of Brooklyn, New York, Meeting. He brought the news of the sudden death of Dr. Joshua L. Barton, of New York, a well known Friend of that Yearly Meeting.

In the news of our meetings, announcement is made of the removal of James and Rebecca Wild from Wellington, Ontario, to Monkton Ridge, Vermont. In a personal letter to the Editor, James tells of his first "Sabbath day's journey" in his new field, in connection with what is to be his regular Sunday service. Begining at 9 a. m. and concluding at 1 p. m. he preached at each of his three appointments, and for good measure, conducted a young people's Sunday School class or two in addition—"all on a Sunday morning!" We doubt whether any of our American pastors can show more zeal and hustle than displayed by this our recently welcomed British Friend.

An appeal from the decision of Federal District Court Judge Wolverton of Portland, Oregon, denying citizenship to Mary King, a Quakeress, will be made by counsel of the American Civil Liberties Union. Miss King came to America from Ireland and became active in Y. W. C. A. and civic affairs on the Pacific coast. In 1924 she appeared before Judge Wolverton for citizenship papers. She was asked: "If you were a man and the Japanese invaded America, would you bear arms?" She declared that she would not, since the Quaker religion is opposed to war. Judge Wolverton thereupon denied her petition for naturalization.—From the current bulletin of the American Civil Liberties Union.

George G. and Lyra Trueblood Wolkins of Newton Highlands, Massachusetts, prominent Friends of New England Yearly Meeting, had the privilege last week of attending at La Zoute, Belgium, an important conference on Christian Mission Work in Africa. The Conference was attended by some two hundred and fifty Christian leaders, all delegates from accredited misisonary boards and educational organizations at work in that great continent. We are expecting to have a report from them later for publication in THE AMERICAN FRIEND. They were to go from Belgium to London to be in attendance upon the adjourned sessions of London Yearly Meeting, the subject for consideration being that of international service and the part which young Friends should take therein.

Our friend Alfred Young, who has been located for some years in Denver, Colorado, has recently accepted a very responsible position in New York, that of publicity director for the Progressive Retailers Association. Since his new work will cover the entire country, he will be traveling far and wide and hopes thereby to be able to be of wider service to Friends as he is able to make contacts with local meetings here and there. He writes commendably of a concern "to lend a helping hand in whatsoever meeting my wanderings may take me." For several years J. Passmore Elkinton of Philadelphia Yearly Meeting has been doing a most helpful work throughout the Society of Friends in America in this very way and we are glad for the opportunity which has come to Alfred Young to do a like service.

NEWS OF OUR MEETINGS

After four pleasant and profitable years of service as pastor of the Friends Meeting at Hesper, Iowa, where unity prevails and the future outlook is hopeful, George B. Evans will take up the work at Buffalo, Iowa, where an opportunity is afforded by a large increase in the population. He has served the Quarterly Meeting acceptably as Superintendent of the Evangelistic and Pastoral Committee and as Clerk of the meeting on Ministry and Oversight. During his stay at Hesper the attendance at meeting has steadily grown and a number have been added to the membership.

The opening of the new school year at Vermilion Grove Academy, on September 7, was a time of inspiration, hope and promise. The enrollment was splendid considering all counter school attractions. Several more students are coming later. Carey Farr, the new Principal, is taking hold of the work in a promising way. Emma F. Coffin continues her work as pastor for the present, until some one can be secured to fill the place.

James and Rebecca Wild have left Wellington, Ontario, where for more than six years they have been engaged in pastoral work, to take up similar work at Monkton, Vermont, a rural federation with one Friends Meeting and two Methodist Churches, within the limits of New York Yearly Meeting. Their son Hubert will enter Oakwood School at Poughkeepsie, N. Y. These Friends have made a large place for themselves in the hearts of the people at Wellington who regret to have

them go. At the recent monthly meeting reports showed the work in good condition and three new members were received. Before their departure, in addition to the "addresses" of appreciation on the part of local and quarterly meeting, a significant one was presented from the community at large, accompanied by a purse, in which testimonial Methodists, Anglicans, Roman Catholics and non-church goers joined. The new postal address of the Wilds is North Ferrisburg, Vermont, R.F.D.

Fairfield Quarterly Meeting was held at North Fairfield, Maine, September 4 and 5, with a good attendance. Arthur Jones opened the meeting on Saturday and acted as clerk for the day in the business session. Chas. and Mae Replogle, were in attendance, and he gave a very instructive message to the meeting on ministry and oversight, stressing the value of the service of that body. There was a good expression of the value of the message. On Sunday many from a distance came for the day. The Friends of this Quarterly Meeting are scattered, but loyal; most of them traveled thirty-five miles to the meeting. There is a great need for live wide-awake leaders and the general hope is that the meetings may develop such leaders.

Lettie Durgin entertained about thirty friends and members of the West Gardiner, Maine, Friends Church at the Sampson camp on Lake Cobbosseecontee. The entertainment was mostly musical, consisting of choral singing by the guests, violin selections by Ervin Horn accompanied on the piano by Mrs. Horn, and vocal solos by William Smith, with Mrs. Smith presiding at the piano. The guests of honor were Charles and Mae Replogle, formerly missionaries of the Friends church in Alaska. Charles Replogle furnished much amusement by his humorous account of being chased by a cinnamon bear, his only weapon of defense at the time being a shotgun. Another interesting story was of an Indian and his wife in a halibut fishing adventure. He also told of Friends work in the isolated regions of Alaska and the difficulties he and his wife encountered. Mrs. Replogle received hearty applause on her imitation of an Indian singing in his native manner. Light refreshments were served and the guests thoroughly appreciated Lettie Durgin's effort in starting this first series of entertainments for the West Gardiner church.

Frank E. Kinsey, who is entering the evangelistic field after October 1, has changed his residence to 1220 Tecumseh Avenue, Indianapolis, Indiana, and those desiring his services may address him there.

Spiceland Quarterly Meeting was held at New Castle, Indiana, September 11. There was a good attendance and a splendid spirit prevailed. W. O. Fox, the new pastor at Spiceland, brought a helpful, inspiring message during the hour of worship. After lunch in the basement, the usual business was transacted. R. Aaron Napier is beginning his fifth year of work as pastor of the First Friends Church at New Castle. In a helpful, convincing way, he preaches the gospel, and the new year is starting off well in all the different departments of work for which a full program is planned.

After five years of faithful service with the Friends Church at New Providence, Iowa, Noble C. Trueblood has accepted a call to the Friends Church at Noblesville, Indiana. During his stay the church has increased in membership and the church property has been improved. He and his family held a large place in the hearts of the people and they will be greatly missed in the community work as well as in the church, as they had always identified themselves with the best interests of the community, and especially because of his willingness to serve in the promotion of a good community spirit. He is succeeded in the work by Ralph Knight who has completed a theological course at Hartford, Conn., and assumed his new duties, September 19.

Hesper Quarterly Meeting held at Hesper, Kansas, September 10-12, was a time of spiritual refreshing. Six representatives from Edgwood monthly meeting had come a distance of sixty-five miles. Their pastor, Elbert Dennis, who plays the guitar, his wife and Grace Thompson of Prairie Center, brought helpful messages in song that were greatly appreciated. J. Edgar Williams and Stella F. Jenkins of Kansas City, C. N. Averill of Spring Grove, Fred P. White, Clinton Nellis and wife of Tonganoxie, Charles T. Moore and family of Lawrence were other visiting Friends who had acceptable service.

Prairie Center, Kansas, Friends Meeting was glad to have with them on August 22, a former pastor, William Garrison, now of Barclay, Kansas, who gave two helpful messages full of encouragement. C. A. Gordon and his daughter Esther, and T. O. White and his wife Eva M., who is Quarterly Meeting Superintendent of Evangelistic Work, spent August 29, at Edgwood in an all-day meeting.

Shawnee Quarterly Meeting convened at Columbia Church near Agra, Oklahoma, September 10-12. The weather was fine, the attendance splendid, and the messages were spiritual, invigorating, doctrinal and practical. The Yearly Meeting Superintendent, M. F. Swafford, did most of the preaching, with ever increasing interest and response from his audiences. Neita Kenworthy, superintendent of Sunday School work, conducted a conference with superintendents and teachers at the noon hour on Saturday and the next morning gave a splendid message on Sunday School work. She also filled most acceptably the speaker's place in the Christian Endeavor session in the absence of the secretary, Nettie Ditch, who was called away. John and Grace Watson will remain another year as pastors at Friends Chapel, while Francis and Ada Jones will finish their work at Union on October first.

THE CHURCHES
Have quite generally resolved that
"THE GLORIFICATION OF WAR MUST END"
And that
"WE MUST EDUCATE FOR PEACE"

Many people that wish to help in this great work do not know how. One way is to use GOOD-WILL ENVELOPES, for they scatter good will all along the way. A box of 500 for $1.00

Send stamps for free samples to
C. W. JOHNSON, 128 Orleans St., Springfield, Mass.

INTERNATIONAL GOOD WILL OUR NATIONAL DEFENSE

Did a greater slacker ever live than the one who is doing nothing to PREVENT ANOTHER WAR?

YOU can help a bit by passing on this notice.

SUMMER INSTITUTE, ETC.

(Continued from page 621)

means stagnation, or do it ourselves which would cost many times more.

This year, besides the Mission workers who took part, classes were given by four representatives of the National University from Havana and the public school system, an expert normal teacher from Amsterdam, New York and our own Samuel Haworth from Guilford College. These classes lasted two weeks, for the teachers. The pastors and other church workers came the last week for one week of study under other leaders. Both the teachers and pastors joined in the class on Religious Education given by Samuel Haworth.

MERLE L. DAVIS.

INTERNATIONAL SUNDAY SCHOOL LESSON

October 1, 1926

Israel Journeying Toward Canaan.

Lesson Material: Numbers 10:11-36.

Devotional Reading: Psalm 34:1-8.

Golden Text: Come thou with us and we will do thee good. Numbers 10:29.

Topic for Young People and Adults: How God Guides His People.

Intermediate and Senior Topic: What Israel Learned in the Wilderness.

Daily Readings

Sept. 27—Num. 10:29-36. Israel Journeying Toward Canaan.
Sept. 28—Num. 11:4-15. Israel Loathes the Manna.
Sept. 29—Num. 11:31-35. Israel Supplied with Quail.
Sept. 30—Num. 12:1-8. The Sin of Aaron and Miriam.
Oct. 1—Num. 12:9-16. Moses' Prayer for Miriam.
Oct. 2—Heb. 11:13-16. The Journey of Faith.
Oct. 3—Psalm 34:1-8. Jehovah our Refuge.

Between the Lessons: About a year had been spent at Mount Sinai; during this time the horde of escaped slaves began to take on some semblance of nationality. Tribes were organized with leaders, laws written for their direction, judicial officers appointed, religious ceremonies established. Now the journey toward Canaan is resumed, the story of which is interspersed with other material through the book of Numbers. The narrative sections of this book, beginning with 9:15, are a continuation of Exodus, and record the chief events on the way from Sinai to the plains of Moab, east of the Jordan.

12. *Forward according to their journeys.* Progress is the law of life. Egypt, the Red Sea, Mt. Sinai, Paran, Kadesh, etc., were stages of advance toward a better life. Freedom, independence, law, victory over foes, mastery of difficulties,—none of these were ends in themselves, but conditions of development. Are we, in our Christian experience, ever seeking that "better country" of truer character and fuller communion with God? Or are we still in the brickyards?

29. *Come thou with us.* Moses had a true missionary spirit, desiring generously to share the blessings that he was confident were to come. "Can you truthfully say to others that if they come with you, you will do them good? Are you high-minded and true, so that your association with others will help to elevate and ennoble them?" Can our church honestly issue such an invitation to those without?

30, 31. Hobab was not bought by promises of good that he might gain; but when Moses asked him to accompany them for the service he could render them, he consented. (Judges 1:16; 4:11). Are you a Hobab, moved by the challenge to service, rather than "by hope of ease, pleasure, recompense, —sugarplums of any kind in this world or the next?"

35, 36. Each stage of the journey was begun and ended with prayer. Would it not make a great change in our days, in the petty annoyances and trifling duties that seem to make up so large a part of our lives, if we began each day and task with the same spirit of that old petition?

WENDELL G. FARR.

Wilmington College.

BIRTHS

STANFIELD—To Alfonso and Ida Stanfield, both members of Coldwater Monthly Meeting of Friends, Pond Creek, Oklahoma, September 9, 1926, a daughter, Geneva Mae.

MARRIAGES

WILEY-LATIMER—At Portland, Oregon, August 14, 1926, in the presence of relatives and a few friends, May P. Latimer, formerly of Celveland, Ohio, and John J. Wiley, of Portland. Chester A. Hadley, minister.

DEATHS

BINFORD—At his home in Greenfield, Indiana, May 14, 1926, Robert Barclay, son of Robert and Martha Hill Binford, aged 76 years. A birthright Friend and a lifelong member of Walnut Ridge Quarterly Meeting, he was a helpful member of Westland monthly meeting for fifty-four years, holding offices of trust in the church and community and contributing liberally to church support. His was a consistent Christian life and his death peaceful and beautiful.

HAMMER — At Los Angeles, California, August 14, 1926, Thomas J., son of Seth and Elizabeth Hackney Hammer, in his 77th year. Born near Newton, Iowa, a birthright member of Friends, he was converted in his 20th year and was always faithful to his religious convictions and profession. He was joint founder and editor of the Daily Hotel Gazette in Los Angeles, and author of a biography of his father's family, besides many poems. His third wife, who was Mary Ann Pray, one son, Elwood F., and a granddaughter survive him.

HOWELL—At his home in Port William, Ohio, July 16, 1926, John K., son of Benjamin and Elizabeth Kimbrough Howell, the last of their eleven children, aged 86 years. A birthright member of Friends, he belonged to Center Quarterly Meeting of Wilmington Y. M. In 1860, he married Sarah Anson, and nine of their ten children survive them. He was converted in 1866 and began to preach the gospel and was acknowledged a Friends minister. Several trips were made to the people in North Carolina and Tennessee, proclaiming the Glad Tidings. He suffered a second stroke last June, after which he was confined to his bed. The funeral was largely attended and many gave expression of appreciation for his life and ministry. Interment at Port William.

WHITE—At his lifetime home northeast of Knightstown, Indiana, Sept. 7, 1926, Edmund White, son of Caleb and Mary White. He would have been 89 years of age on Sept. 16. A birthright member of Friends, at the time of his death he was a trustee and elder, and sat head of Raysville Meeting, which appointment he had held for many years. He is survived by his widow Adda W. White, eight children, eighteen grandchildren, and two great-grandchildren. For many years he served as a trustee of Earlham College. Funeral services were held at his late home, at one o'clock P. M., Sept. 9. Interment in Raysville cemetery.

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LOCAL MEETING DIRECTORY

CHICAGO, ILLINOIS
4413 Indiana Ave. Take Indiana Surface Car, or South Side Elevated to 43d. Bible School 9:45; Worship 11:00 a. m. Second Sunday each month is Suburban day, with luncheon served at 12:30 and Discussion Group meeting at 2:00. Willard H. Farr, Clerk, 6024 Dakin St. Telephone Kildare 0872. Names and addresses of Friends coming to Chicago should be sent to the above address.

DETROIT, MICHIGAN
Detroit Monthly Meeting of Friends, 2691 Joy Road, near Linwood. Take Fourteenth or Clairmount cars. Bible School 10:00 a. m. Meetings for Worship, 11:00 a. m. and 7:30 p. m.. Christian Endeavor, 6:30 p. m. A cordial invitation to all friends everywhere. Pastor, Ira C. Dawes, 2322 Leslie Ave. Phone Arlington 3940J. Church Phone, Euclid 4088.

DENVER, COLORADO
North Denver Friends Church, West 41st Ave. and Shoshone Sts. Bible School 9:45; Meeting for Worship 11:00 and 7:30; C. E., 6:30. Pastor, Charles A. Mott, 4005 Meade Street, Phone Gal. 3581J. A cordial welcome to all out-of-town Friends.

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